A U M

Brahman, the first cause, swells by means of meditation; hence is produced matter; from matter mind, breath and intellect, the seven worlds, and from the works performed by men in the world, the eternal effects, rewards and punishments of works.—*Mundaka-Upanishad.*

Behind thee leave thy merchandise,
Thy churches and thy charities;
And leave thy peacock wit behind;
Enough for thee the primal mind
That flows in streams, that breathes in wind.
—*Emerson.*

THEOSOPHY

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THE BHAGAVAD-GITA*

The Path B 23

(Continued from April Number.)

WE are still on the second chapter. If my object were merely to skim through the poem, showing where it agreed with, differed from, or reconciled the various systems of philosophy that were followed in India, we could have long ago reached the end of the book. But we are looking at it in one of its aspects—the one most important for all earnest students—the personal interior view that aids us to reach Moksha.[1] From this standpoint we can easily defer a consideration of the philosophical discussion to a later period.

Let us take up some of the instruction given in the portion of the second chapter just finished. The remainder of the lecture is devoted to a reply from Krishna to Arjuna's question as to what is the description, appearance, carriage, and conversation of the man who has attained to steady meditation.

Krishna says that "the subject of the three Vedas is the assemblage of the three qualities." These three qualities are *Satwa, Rajas,* and *Tamo,* and are separately treated in a succeeding chapter. Now *Satwa-guna*[2] is a pure, high quality, the opposite of *Tamoguna* which is darkness and indifference. Yet the remarkable advice is here given, "be thou free from these three qualities." It is a very great wonder that this has not been pounced upon before as showing that Krishna directs his follower to renounce the quality of goodness, and thus directly encourages wickedness, but as that

*This article was first printed by Mr. Judge in *The Path* for May, 1888.
1. Salvation.
2. Quality of Truth or Purity.

is immediately followed by the direction to "repose upon eternal truth," possible critics have been perhaps deterred by the seeming paradox. It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth. *Satwa* is the Sanscrit for *truth,* and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary Satwa, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain freed from the influence or binding force that any sort of quality has upon the human Ego.

It is difficult for a great Being such as Krishna to convey to the inquiring mind these high themes, and so, perforce, language must be used that forever has two meanings,—it continually retreats before us, going from one to the other. "Satwa"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal.*

The essence of the instruction given by Krishna is *to become devoted,* as he says, "Therefore give thyself up to devotion." He prepared the way for that by showing, as adverted to in the last article, how erroneous it was to follow even the special ceremonies and texts laid down for the people in the Vedas. Those ceremonies procured either rewards in heaven, or upon the earth during subsequent lives as well as in those in which the ceremonies were performed. We can more easily understand what Krishna meant if we will suppose him to be referring to a doctrine that in those days was precisely similar in its scheme of rewards to the old-fashioned Christian belief that, by following the Scriptures, one secured happiness and prosperity on earth and great bliss forever in heaven with the saints. This is declared by him to be a deluding doctrine. He does not say that the rewards as laid down will not follow the practice, but implies that they will. But as the wheel of rebirth will eternally revolve, drawing us inevitably back to a mortal body, we are continually deluded and never succeed in attaining to God,—that being the goal for us all.

Heaven, whether it be that of the Christian or of the Hindu, is what Buddha called a thing or state that has a beginning and will have an end. It may, surely, last Æons of time, but it will come to an end, and then the weary task of treading the world—whether this or some other one—has to be recommenced. Hence Krishna said that men were deluded by those flowery sentences proclaiming a means of reaching heaven, than which there was nothing better.

Doubtless there are many students who, believing in the possibility of reaching heaven, say that they are willing to take the risk

of what may happen after the enjoyment for such a long period is ended. But those risks would not be taken were they well understood. They are numerous and great. Many of them cannot be stated, because, in order to be understood at all, more must be known of the power of mind and the real meaning of meditation. But the ordinary risks are found in what we may roughly, for the present, call delayed Karma and unspent affinities.

The power of these two has its root in the vast complexity of man's nature. Such is its complexity that a man cannot, as a complete being, ever enjoy heaven or any state short of union with the Divine. Learned theosophists talk of a man's going to Devachan, and of his being here on earth suffering or enjoying Karma, when as a fact only a small part of him is either here or there. When he has lived out his life and gone to Devachan, the vast root of his being stands waiting in the One Life, waiting patiently for him to return and exhaust some more Karma. That is, in any one life the ordinary man only takes up and exhausts what Karma his bodily apparatus permits. Part of the power of Karma is in the "mysterious power of meditation," which exhibits itself according to the particular corporeal body one has assumed. So the man may in this life perform "special ceremonies" and conform to texts and doctrine, attaining thereby the reward of heaven, and still have left over a quantity of that "mysterious power of meditation" unexpended; and what its complexion is he does not know. Its risk therefore is that it may be very bad, and, when he does return from heaven, his next body may furnish the needed apparatus to bring up to the front this mass of unexpended Karma, and his next compensation might be a sojourn in hell.

In reassuming a body, the "mysterious power" spoken of reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. Their influence cannot be calculated. It may be good or bad, and, just as he is swayed by them or as his sway the other being, so will work out the Karma of each. Krishna therefore advises Arjuna to be free from the influence of the quality, so that he may obtain a *complete* release. And that freedom can only be attained, as he says, by means of Devotion.

These effects, divergencies and swaying, are well known to occultists, and, although the idea is very new in the West, it is not unknown in India. This law is both an angel of mercy and a messenger of justice, for, while we have just stated its operation as among the risks, it is also a means whereby nature saves men often from damnation.

Suppose in some life long-past I had a dear friend, or wife, or relative, with whom my intimacy was interior and deep. Death separates us, and in subsequent lives he devotes himself to truth,

to wisdom, to the highest in him, while I go on careless of all but pleasure in the present. After many lives we meet again as either friends or acquaintances. At once the old intimacy asserts itself, and my former friend—although maybe neither of us knows it—has a strange power to touch my inward life, and wakes me up to search for truth and my own soul. It is the unexpended affinity, and by its aid nature works my salvation.

Then we should both seek devotion. This devotion is what is inculcated by the Adepts to their Chelas. It involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible. We must by means of this mental devotion to the Divine, which means abnegation of all the rest, dismiss all results of our actions. It is not ours to say what shall be the result of an action; the Law will bring about a result much better, perhaps, than we had imagined. If the results, if the passing daily circumstances, are not those we expected, then by means of Devotion we accept them as just what the Law intended. But if we fix our desire on accomplishing even a seeming good result, we are bound by that desire, no matter whether our wish is accomplished or not.

This exhortation to devotion is at once the most simple and the most difficult. Some deride it because they want powers and "development;" others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him.

WILLIAM BREHON, F. T. S.

(*To be continued.*)

In each human being is a complete universe in which daily occur phenomena that should be studied.—*The Path.*

The surest sign of the decay of a religion is when the secret meaning of its symbols becomes entirely lost.—*The Path.*

The Self is hidden in all beings and does not shine forth, but it is seen by the subtle seers through their sharp and subtle intellect. —*Katha-Upanishad.*

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.—*The Path.*

To don Nirmanakaya's humble robe is to forego eternal bliss for Self to help on man's salvation. To reach Nirvana's bliss but to renounce it, is the supreme, the final step—the highest on Renunciation's Path.—*The Voice of the Silence.*

FRAGMENTS OF OCCULT TRUTH*

NO. V.

The Evolution of Man—*Continued.*

The Theosophist Vol. 4. page

WHEN we come to explain the evolution of man on our own planet, the explanation has to be drawn out on a larger scale than that which served for a sketch of the whole cosmogony. Our career on the preceding planets of the descending series is for the present over and done with. Few of us know enough of our lives there to be curious about details. But here, the phenomena of the world about us, and the period we are passing through, are all replete with interest. Our wish would be to get explanations of the conditions out of which these have originated, and of the results to which they are tending, that should be as enlarged and precise as our knowledge of the actual present. But in truth an explanation on that scale of the phenomena immediately preceding and immediately following our present life, would require an exhaustive knowledge of all natural laws and operations lying outside the physical group we have grown familiar with. And the exposition of this knowledge would involve the complete development of sciences, the very alphabet of which is hidden from the world as yet. In short, it is no less impossible to comprehend all Nature's detail—the infinitely little—completely, as it is to fathom the infinitely great. But just as the principles of evolution carried on through the series of worlds, of which our planet is one, have been found susceptible of an explanation which, if not minute, is sufficiently definite to be intelligible, so it is possible now to sketch the process of evolution carried on in the case of this single planet. The area of nature to be dealt with is less enormous, and therefore a treatment of its phenomena, down to a corresponding level of detail, gives us a closer insight into the process under investigation.

And a striking illustration of the uniformities of Nature is brought out by the first glance at the Occult doctrine in reference to the development of Man on the Earth. The outline of the design is the same as the outline of the more comprehensive design covering the whole chain of worlds. The inner details of this world, as regards its units of construction, are the same as the inner details of the larger organism of which this world itself is a unit. That is to say, the development of humanity on this earth is accomplished by means of successive waves of development, which correspond to the successive worlds in the great planetary chain. The great tide of human life, be it remembered,—for that has been already set forth—sweeps round the whole circle of worlds in successive waves. These primary growths of humanity may be conveniently

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spoken of as Rounds. We must not forget that the individual units, constituting each Round in turn, are identically the same as regards their higher principles, that is, that the individualities on the earth during Round 1, come back again after completing their travels round the whole series of worlds and constitute Round 2, and so on. But the point to which special attention should be drawn here is that the individual unit having arrived at any given planet of the series, in the course of any given Round, does not merely touch that planet and pass on to the next. Before passing on, he has to live through a series of races on that planet. And this fact suggests the outline of the fabric which will presently develop itself in the reader's mind and exhibit that similarity of design on the part of the one world as compared with the whole series to which attention has already been drawn. As the complete scheme of Nature that we belong to, is worked out by means of a series of Rounds sweeping through all worlds, so the development of humanity on each world is worked out by a series of races developed within the limits of each world in turn.

It is now time to make the working of this law clearer by coming to the actual figures which have to do with the evolution of our doctrine. It would have been premature to begin with them, but as soon as the idea of a system of worlds in a chain, and of life evolution on each through a series of re-births, is satisfactorily grasped, the further examination of the laws at work will be greatly facilitated by precise reference to the actual number of worlds and the actual number of rounds and races, required to accomplish the whole purpose of the system. For the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man. Probably *not* limited to any definite number of years set irrevocably from the commencement, but that which has a beginning, progresses onward towards an end. The life of a man leaving accidents quite out of the account, is a terminable period, and the life of a world system leads up to a final consummation. The vast periods of time, concerned in the life of a world system, dazzle the imagination as a rule but still they are measurable: they are divisible into sub-periods of various kinds, and these have a definite number.

By what prophetic instinct Shakespeare pitched upon seven as the number which suited his fantastic classification of the ages of man is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced and the actual number of the objective worlds, which constitute our system and of which the earth is one, is seven also. Remember the Occult Scientists know this as a fact, just as Physical Scientists know for a fact that the spectrum consists of seven colours, and the musical scale of seven tones. There are seven kingdoms of nature, not three as modern science has imperfectly classified them.

Man belongs to a kingdom distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarized us with, as yet; and below the mineral kingdom there are three others which science in the West knows nothing about; but this branch of the subject may be set aside for the present. It is mentioned merely to show the regular descent of the division, in Nature.

Man—returning to the kingdom we are most interested in—is evolved in a series of rounds (progressions round the series of worlds) and seven of these rounds have to be accomplished before the destinies of our system are worked out. The Round which is at present going on is the fourth. There are considerations of the utmost possible interest connected with precise knowledge on these points, because each Round is as it were specially allotted to the predominance of one of the seven principles in man, and in the regular order of their upward gradation. But here again is a realm of inquiry that for the present can only be glanced at.

An individual unit, arriving on a planet for the first time in the course of a Round, has to work through seven races on that planet before he passes on to the next, and each of those races occupies the earth for a long time. Our old-fashioned speculations about time and eternity, suggested by the misty religious systems of the West, have brought on a curious habit of mind in connection with problems bearing on the actual duration of such periods. We can talk glibly of eternity, and going to the other end of the scale, we are not shocked by a few thousand years, but directly years are numbered with precision in groups which lie in intervening regions of thought, illogical Western theologians are apt to regard such numbering as nonsense. Now we at present living on this earth—the great bulk of humanity that is to say, for there are exceptional cases to be considered later—are now going through the fifth race of our present fourth Round. And yet the evolution of that fifth race began about a million of years ago. In a very interesting volume of Western Science, Professor James Geikie, writing of "The Great Ice Age," is good enough to push back the origin of man on earth to interglacial epochs in a way which expands the biblical five or six thousand years into something over 100,000. The book is not at hand as I write, and I forget the exact figures reached. But what is this calculation beside the facts of the case as revealed by Occult Science? Will the reader, in consideration of the fact that the present cosmogony does not profess to work with eternity, nerve himself to deal with estimates that do concern themselves with millions of years, and even count such millions by considerable numbers?

Each race of the seven which go to make up a Round, *i. e.*, which are evolved on the Earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain, is itself subject to subdivision. Were this not the case, the

active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven subdivisional races, and again within the limits of each subdivision there are seven branch races. Through all these races each individual human unit must pass during his stay on Earth each time he arrives there on a Round of progress through the planetary system. On reflection this necessity should not appall the mind so much as a hypothesis which would provide for fewer incarnations. For, however many lives each individual unit may pass through while on Earth during a Round, be their numbers few or many, he cannot pass on—except in rare cases to be noticed hereafter—until the time comes for the Round-wave to sweep forward, and as the interval of time occupied by the stay of a Round-wave on Earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should find for each of us some occupation wherewith to pass the time. Even by the calculation already foreshadowed it will be seen that the time spent by each individual unit in physical life, can only be a small fraction of the whole time he has to get through between his arrival on Earth and his departure for the next planet. The larger part of the time—as we reckon duration of time—is obviously therefore spent in those subjective conditions of existence which belong to the "World of Effects" or spiritual Earth attached to physical Earth on which our objective existence is passed.

The nature of existence on the spiritual Earth must be considered *pari-passu* with the nature of that passed on the physical Earth alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence that the spiritual Earth is often spoken of in Occult writing as the World of Effects. The earth itself is its corresponding World of Causes.

That which passes into the World of Effects after an incarnation in the World of Causes, has been described in the "Fragments of Occult Truth" relating to the seven principles of Man. The individual unit or spiritual monad cannot but pass into the spiritual condition, but, as already explained, the extent—to which the personality, just dissolved, passes there with it,—is dependent on the qualifications of such personality,—on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the World of Effects,—enormously longer in each case than the life which has paved the way for existence there,—corresponds to the "Hereafter" or Heaven of vulgar Theology. And here it is interesting to digress for a moment to take note of the relative scope of Vulgar Theology and Occult Science.

The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and, from the same disabilities in the other direction, it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shown by the mere elements of Occult Science that we are now unfolding, to constitute a part only of the entity's experience during its connection with a branch race, which is one of seven belonging to a subdivisional race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of Earth by one of the seven Round-waves of humanity which have each to occupy it in turn before its functions in nature are concluded—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole for it is supposed to cover eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet covering the whole ground—might lead him. He will *not* get at the exact number of lives an individual entity has to lead on the Earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult Science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race the total number would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out—is in no way incompatible with that liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shows that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realized. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on Earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as a day in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very

greatly: from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life's recollections and affinities. The destiny of the astral reliquae in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realize the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas and the physical senses with their appropriate intellectual faculties on another set of observations or ideas at the same time, but to ordinary people the double perceptions rarely come by Nature, not, at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life for one person is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realize the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in occult writing which seem at different times to attribute such different destinies to the human entity and enables one to comprehend the general scheme of human evolution and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individuality are passing, while remaining equally prepared to investigate the side paths of super-material development along which the intermediate principles of our nature may travel, after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as some one of quite a novel nationality and epoch who lived thousands of years ago, or the same that will reappear after a similar lapse of time under some entirely new conditions in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling "I am I" is the same through the three lives and through all the hundreds; for that feeling is more deeply seated than the feeling "I am John Smith, so high, so heavy, with such and such property and rela-

tions." Is it inconceivable,—as a notion in the mind,—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property here, coming into possession of property there, and getting interested as time goes on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an *intermittent* life interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence.

THE FUTURE AND THE THEOSOPHICAL SOCIETY*

IN 1888 H. P. Blavatsky wrote:[1]

"Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme *and true to yourselves.* And last night I saw . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness."

And in the *Key to Theosophy*:

"If the present attempt in the form of our Society succeeds better than its predecessors have done, then it will be in existence as an organized living and healthy body when the time comes for the effort of the twentieth century. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival which will remove the merely mechanical material obstacles and difficulties from his path. Think how much one to whom such an opportunity is given could accomplish. Measure it by comparison with what the Theosophical Society actually has achieved in the last fourteen years without any of these advantages and surrounded by hosts of hindrances which would not hamper the new leader."

Every member of the Society should be, and many are, deeply interested in the above words. The outlook, the difficulties, the dangers, the necessities are the same now as then, and as they were in the beginning of this attempt in 1875. For, as she has often said, this is not the first nor will it be the last effort to spread the

*This article was first printed by Mr. Judge in *The Path* for March, 1892.
1. See *"Lucifer"* for June, 1891, p. 291.

truths and to undertake the same mission as that taken up by Ammonius Saccas some centuries ago—to lead men to look for the one truth that underlies all religions and which alone can guide science in the direction of ideal progress. In every century such attempts are made, and many of them have been actually named "theosophical." Each time they have to be adapted to the era in which they appear. And this is the era—marked by the appearance and the success of the great American republic—of freedom for thought and for investigation.

In the first quotation there is a prophecy that those few reliable theosophists, who are engaged in a struggle with the opposition of the world and that coming from weak or ambitious members, will prevail, but it has annexed to it a condition that is of importance. There must be an adherence to the program of the Masters. That can only be ascertained by consulting her and the letters given out by her as from those to whom she refers. There is not much doubt about that program. It excludes the idea that the Society was founded or is intended as "a School for Occultism," for that has been said in so many words long ago in some letters published by Mr. Sinnett and in those not published.

Referring to a letter received (1884) from the same source we find: "Let the Society flourish on its moral worth, and not by phenomena made so often degrading." The need of the west for such doctrines as Karma and Reincarnation and the actual Unity of the whole human family is dwelt upon at length in another. And referring to some of the effects of certain phenomena, it is said,[1] "They have to prove . . . constructive of new institutions of a genuine practical brotherhood of Humanity, where all will become co-workers with Nature." Speaking of present materialistic tendencies, the same authority says:

> "Exact experimental science has nothing to do with morality, virtue, philanthropy—therefore can make no claim upon our help until it blends itself with metaphysics. . . . The same causes that are materializing the Hindu mind are equally affecting all western thought. Education enthrones scepticism, but imprisons spirituality. You can do immense good by helping to give the western nations a secure basis on which to reconstruct their crumbling faith. And what they need is the evidence that Asiatic psychology alone supplies. Give this and you will confer happiness of mind on thousands. . . . This is the moment to guide the recurrent impulse which must soon come and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans."

This is the great tone running through all the words from these sources. It is a call to work for the race and not for self, a request to bring to the west and the east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world

1. Occult World, p. 101.

with a system of philosophy which gives a sure and logical basis for ethics, and that can only be gotten from those to which I have adverted; there is no basis for morals in phenomena, because a man might learn to do the most wonderful things by the aid of occult forces and yet at the same time be the very worst of men.

A subsidiary condition, but quite as important as the other, is laid down by H. P. B. in her words that we must "remain true to ourselves." This means true to our better selves and the dictates of conscience. We cannot promulgate the doctrines and the rules of life found in theosophy and at the same time ourselves not live up to them as far as possible. We must practice what we preach, and make as far as we can a small brotherhood within the Theosophical Society. Not only should we do this because the world is looking on, but also from a knowledge of the fact that by our unity the smallest effort made by us will have tenfold the power of any obstacle before us or any opposition offered by the world.

The history of our sixteen years of life shows that our efforts put forth in every quarter of the globe have modified the thought of the day, and that once more the word "Theosophy," and many of the old ideas that science and agnosticism supposed were buried forever under the great wide dollar of present civilization, have come again to the front. We do not claim to be the sole force that began the uprooting of dogmatism and priestcraft, but only that we have supplied a link, given words, stirred up thoughts of the very highest importance just at a time when the age was swinging back to anything but what the reformers had fought for. The old faiths were crumbling, and no one stood ready to supply that which by joining religion and science together would make the one scientific and the other religious. We have done exactly what the letter quoted asked for, led the times a step "to the primitive soul-satisfying philosophy of the Aryans."

But we can never hope to see the churches and the ministers coming over in a body to our ranks. It would be asking too much of human nature. Churches are so much property that has to be preserved, and ministers are so many men who get salaries they have to earn, with families to support and reputations to sustain. Many "houses of worship" are intimately connected with the material progress of the town, and the personal element would prevent their sinking the old and glorious identity in an organization like to ours. Congregations hire their priests at so much a year to give out a definite sort of theology, and do not like to be told the truth about themselves nor to have too high a standard of altruism held up to them in a way from which, under the theosophical doctrines, there would be no escape. They may all gradually change, heresy trials will continue and heretical ministers be acquitted, but the old

buildings will remain and the speakers go on in new grooves to make other reputations, but we may not hope to see any universal rush to join us.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H. P. B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish." WILLIAM BREHON.

THE IDEAL AND THE PRACTICAL*

IT must be admitted that to be of any use in the world the ideal must be capable of being proved practical, but from this it does not follow that the self-dubbed practical people of today are the fittest judges of the practicability of any ideal theory; indeed, their very nature disqualifies them from judging of the wider fields of vision.

The charge of being unpractical is often made against the idealist who deals with the higher ethics by those who trudge along the well-worn track of daily duty, but though the latter may be incapable of soaring beyond the well-beaten way, the study of history in all departments of life might teach them that the visionary's dreams of one age may form the basis of practical work in the next. What good thing is there that the race has ever achieved that was not in the first instance shadowed forth by one whom the practical workers of his day regarded as an idealistic dreamer? The poets and prophets of all ages stand in advance of their time, but a modesty of demeanor in face of a revelation they are incapable of grasping would be a more appropriate attitude for the practical workers than the assumption of omniscience which their ignorant criticism implies.

It is also beside the point to dwell on the fact that the idealist's life may not be on a par with his teachings; it may indeed fail to come up to the level of the conscientious duty-performer without in the least detracting from the value of such teachings. And it must also be remembered that "man is not, according to any analogy, observation, or experience, a straight line. Would that he were, and that life, or progress, or development, or whatever we choose

*This article was first printed by Mr. Judge in *The Path* for November and December, 1891.

to call it, meant merely following one straight road or another. The whole question, the mighty problem, would be very easily solved then." Man's nature is as complex as the Universe of which he is the microcosm. To instance two of the parallel lines of advance, the awakening of his spiritual perception is quite as important a part of his development as the progress of his moral nature towards altruistic thought and action. But all the force of the nature is required to effect real advance on either plane. Alternate life-times may be so consumed, with the apparent result that the one or the other is taking precedence in the development of the individual man. It ill becomes any, therefore, to be-little the results that are being achieved because they may not be on the particular lines on which they themselves are advancing.

It is also a fact in Occultism that the attainment of knowledge as to the real facts of existence and the ultimate possibilities of the soul produces great Karmic results. "That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached the confusion begins to lessen, and consequently the Karmic results increase enormously, because all are acting in the same direction on all the different planes; for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth: it cannot recede from it." The outcome of all this is that the evil in the Occultist is more rapidly brought to the surface than in the case of ordinary men. This is of course due to the greater intensity of purpose in the former, and it also requires a greater intensity of purpose to rid himself of the evil, but while that process is going on it is only natural that the evil which lay deep seated in his nature, and which has been brought to the surface, should be very apparent to the eyes of men. The initiatory stages of occultism—that short cut to Perfection—may therefore easily appear to the eyes of the ignorant as a descent instead of an ascent.

A vivid illustration of the high ideality of a very material conception may be found in Mr. Edward Bellamy's novel *Looking Backward*. But to the majority of readers it will also stand as an illustration of the impracticability of an ideal theory. It must indeed

be a trumpet call to action to one who can so shut his eyes to facts that he is capable of believing such an organization of Society as there pictured could by any possibility be realized by humanity as now constituted. Whether realizable or not, it should be to all of us a beautiful picture to which it is a delight to turn from the hideous reality of today. Though severed from all the spiritual aims that could alone give it great value, it is in some sort of way a vindication of the higher Socialism, the Socialism taught in the life of Jesus Christ, whose animating motives are love and charity, and whose end is justice—a contrast truly to the socialism whose animating motives are greed and envy and whose end is plunder!

Writing on[1] Christianity and Socialism in an article which breathes the atmosphere of sound common sense, and also that of an enthusiastic sympathy such as may well quicken the pulses of the reader with a like hope, Dean Plumptre points out that Socialism's real antagonist is not Christianity but the terrible culmination of Individualism which we are now reaching—individualism which finds its utterance in the question "May I not do what I will with mine own?" and which is summarized in the motto of universal competition, "Every man for himself and devil take the hindmost."

There are so many false notions prevalent about Socialism that his description is worth repeating. "The ideal of Socialism," he writes, "is just the opposite of this (Individualism). It assumes as the result of experience that there is in every man, either inherent in his nature or as the result of the environment by which his character has been fashioned, an evil selfishness which needs control: that the struggle for existence implies a fierce warfare of class with class and man with man—bellum omnium contra omnes—and is productive of an immense amount of evil. It holds that it is the function of the State to moderate this warfare and to remedy these evils. It insists on the principle that the rights of the individual are subordinate to the well-being of the whole Society; that right to freedom of action and to property is the creation of the State, and may therefore be limited and controlled by it. Even the Socialist theories which postulate the natural rights of man both to freedom and to a share of the land look to the collective action of Society as the means of asserting and perpetuating them. It lies in the nature of things that this may be the ideal of any form of government—Monarchic, Aristocratic, Democratic. It is found in the theocracy of Israel under its judges or its kings. It may be represented in ideal pictures of a patriot king, such as we find in Dante's *De Monarchia*, Fenelon's *Telemaque*, or Ken's *Edmund*, or of government by the wisest, as in Plato's *Republic*, the *Utopia* of Sir T. More, the *New Atlantis* of Bacon. The language of the

1. "Christianity and Socialism", by E. H. Plumptre, Dean of Wells, in the *Contemporary Review* of November, 1889. It argues well for the Church of England to find in its ranks so worthy a successor of such Christian Socialists as Robertson, Maurice and Kingsley.

late Emperor Frederick in his rescript to his Chancellor was altogether that of one who desired to be a patriotic, and therefore Socialist, King; ready to "support every movement towards furthering the economical prosperity of every class of society and reconciling their conflicting interests."

But to return to Mr. Bellamy's book. An utopia where every desire of the senses should receive instant gratification is an ideal which will no doubt satisfy many men. To the poor of this world who are able to satisfy so few of their desires, it may indeed seem an Eldorado, but even granted that state to be attained which Mr. Bellamy so ably pictures, what advance towards any permanent bliss will man have made? Life must still be a struggle, blinded with ignorance and bounded by the grave. There will still remain the whole vast infinitude between the unrest of conditioned existence and the Nirvana of pure Being, between the pain-goaded and pain-causing struggles of man and the unutterable Peace of God. "Teach the people," says one who stands on the very threshold of that Peace of God, or who, indeed, may have renounced it in order more effectually to succour Humanity, "teach the people to see that life on this earth, *even the happiest,* is but a burden and an illusion." While the solution, one by one, of the varied problems of the hidden life may be practically attained by every individual, the Socialistic dream of material perfection, though it may become practical in some modified form to the Humanity of a far-off future, remains today in the realm of the beautiful ideals that are utterly impracticable.

While no real comparison can be made between the fanciful story we have been discussing and a great ethical work, it is a satisfaction to turn to such a book as Dr. Buck's *Study of Man and the Way to Health.* Though it may not be given to man to mould outward circumstances in accordance with his ideas of divine justice, the betterment of his own inner nature, the conquest of self, and the gradual enlargement of his sympathy are in the highest degree practical.

The *Study of Man* is undoubtedly a valuable addition to the Theosophical literature of the age, inasmuch as, while barely mentioning the word Theosophy and hinting only in a vague way at the fundamental doctrines of Karma and Reincarnation, it yet appeals to the general reader, and more particularly to the scientific one, in terms which, if the train of thought suggested be carried out, are likely to lead to some apprehension of the divine Wisdom, which alone can offer to men, capable of reason, any adequate explanation of the mystery of existence.

It is, however, in some ways a disappointing book to lay down, particularly after the expectations raised by the laudatory notices with which it was ushered in. Perhaps too much stress must not

be laid on the fact that for the general reader—indeed for all save those who are versed in the medical science of the day, many passages in the book would require further analysis to render them intelligible. But this, after all, is a minor point.

All able exposition of ethical doctrine must doubtless find readers whom it will benefit, but for those who only respond when the highest key is struck this book must be considered a failure.

To inculcate the love of one's neighbor, or, in a word, Altruism, has been one of the objects of all teachers of morality, and only praise can follow the perusal of any work devoted to such an end. But some efficient cause must exist. Without the highest sanction Altruism is impossible. "No man can be good without God," writes Seneca in his 14th Epistle; "God is nigh unto thee, He is with thee, He is within thee. If thou shalt see a man unappalled by dangers, untouched by illicit desires, happy in adversity, calm in the midst of tempests, looking on men as from a higher place, on gods as from an equal place, will there not enter into thee a reverence for such a one? Wilt thou not say, there is here something greater, something higher than can be believed to be of mere kin to the mortal body in which we behold him with our eyes? And such there is: that power within him hath come from God."

Altruism truly will have to be realized and expressed in action during our journey to the great goal, but it cannot be called the great goal itself. It may be a means, a necessary means, but it is not the only means. The very word, too, has a ring of coldness in it, and there must be many who require to light the flame of their love and devotion at a more fervent centre than any thought of Humanity can kindle! Indeed, is the Humanity of today either in the individual or in the mass such as to elicit either our love or our worship? Scorn, loathing, and pity seem more like the emotions raised in contemplating alternately its meanness, its vice, and its suffering. True it is that none are so fitted as the Occultist to return the world's scorn with princely interest, for none are lifted so immeasureably above the world with its bounded vision and its trivial aims, but though scorn may only be the reflex action which would make it exactly commensurate with the intensity of worship in the soul, it is of the very essence of separateness, and it must be remembered that all sense of separateness has to be killed out. The scorn must be replaced by an infinite compassion. But how is this to be done? The divine alone provides a bridge for the scattered fragments. It is only through the Deity—the Perfect—the All-pervading—the Unutterable Essence of our own inmost Being—that man can truly become one in love and worship with his fellow-man. Yoga is the watchword, Yoga is the means, Yoga is the end. It is written, "Counsels of perfection are the aliment of all strenuous souls," and one who in this bitter and arid desert of illusion

has once seen the vision of the holy grail can never cease to thirst for its draught of sacramental wine.

Union being, then, our watchword and our aim, we must not be too much cast down at the apparent disunion which seems to precede the attainment of each stage in the progress. It is sad beyond expression, the feeling of disunion when the ardent affections of childhood and youth are gradually dissipated through the failure of the old friends to respond to the newer ideals before us. The closest earthly union of all—that of the married souls—would indeed so fill the whole horizon of life with bliss that it would far more than compensate for the sad severance of the other ties, but when this also is denied, there often rises in the heart a feeling of loneliness and homelessness so accentuated as to be almost too bitter to bear. But is not this merely the prelude to the heart's greater expansion? to the soul's wider vision of its object and its end? It is long indeed before the "great orphan" Humanity can claim its own in us! before we are capable of giving birth even to the germ of that world-wide sympathy which so infinitely transcends all personal claims, and which, when grown to full stature, *is* the very blotting out of self, *is* the very gate of Heaven!

The practical person may here step in and say that this identification of self with Humanity can only be achieved by practical work for the race in every day human life. Doubtless the race needs its champions and deliverers today as of old. Let Hercules again step forth, girded to cleanse the Augean stables! Let the troubled and careful Martha continue her work of service! There are many laborers wanted in God's vineyard. But let not the hands that work say to the brain that guides them "We have no need of thee." The practical person has work to do in the world: let him do it! but "counsels of perfection" were not written for him! It is the same old problem of[1] "Meditation and Action" which so few of the western people are yet fit to grasp,—within the quietistic term meditation being embraced all the battles of the hidden life, including the "great battle."

A pointed illustration of Europe's incapacity for right thought may be found in Draper's great work, *The Intellectual Development of Europe*. Words are of course mere counters which may bear different significations in different ages, or to different individuals in the same age, but no mere juggling with the counters will account for a fundamental difference of conception as to the thing, and when a writer (and the point is only accentuated when the writer is so distinguished for ability and wide-mindedness) uses the word quietism as synonymous with apathy, it is similar to mistaking the top rung of a ladder for the bottom one—an absolute perversion of vision. A little knowledge of the Vedic philosophy teaches that

1. See the article on Meditation and Action in *Problems of the Hidden Life*

the active emotional nature of one lit with the fire of Passion ("Rajas") is greatly superior to the apathy of one sunk in the ignorance of Sloth ("Tamas"), but far above the passionate nature stands the one who has transferred his energy from the outer on to the inner plane, and has thereby attained some amount of equilibrium, some amount of self-control. When the inner struggle is continued with such intensity—aided and guided by the concentration on the Supreme—that all outer things lose their importance, a stage of "quietism" is reached which in external appearance may resemble the debased apathy of the ignorant boor, but does it not imply absolute perversion of vision to mistake the sublime heights of Serenity ("Satwan") for the depths of ignorant sloth? It must be apparent that the above misunderstanding is no mere verbal difference, and can only be accounted for by the fact that a material-minded race is incapable even of believing in the existence of states of spiritual exaltation.

Before the battles of the inner life all else truly sinks into unreality, and the great teacher whom the Western people honor has in the story of Martha and Mary left a record of his thought on the subject of "Meditation and Action" which may be summarized in the lesson that it is greater and nobler and better *to be* than *to do,* that the race is ultimately more benefited by the thinking of the thoughts and the living of the life than by all the actions of all the philanthropists. The real battle has to be fought within, and any finding of external spheres of energy or beneficence is a mere postponement of, though it may be a necessary preliminary to, that awful struggle.

It is only by slow degrees that the lesson contained in each pregnant paradox of *Light on the Path* is painfully learned through payment of heart's blood. First in the book but last in realization comes the rule (No. 5) "Kill out all sense of separateness." When the disciple has learned this in its entirety he is one with Humanity, for he is one with God. But the painful process is described in the antithesis, "Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you." It is this standing alone that is the hard task, but it must surely be the prelude to the greater expansion of the whole nature, it must surely be a step nearer to the merging of the self in the All! Bitter beyond description is the learning of the lesson, when the whole passion of the passionate nature is concentrated in the cry—the unavailing cry—for the sympathy of the friend, for the love of the lover. It is poor consolation to say that to find content in these things would be to satisfy the immortal hunger upon husks. It is a very mortal and human hunger that cries out. Nevertheless it is but reasonable to admit that only by such means can the mortal hunger be replaced by the immortal, that only by such terrible strangling of our personal

human desires can man attain to the wider sympathy, the greater wisdom, and the all-embracing love of the God.

Many, O weary pilgrim, may be thy journeys back to earth, many thy tortures on the ever-recurring wheel of life, many thy shrinkings of soul from the terrors of the "dire probations." But take courage, Lanoo, and keep the fire burning, the fire that burns within, for its light must grow and must increase, until when the last great battle shall be won, "its light will suddenly become the infinite light," and then to thee may be addressed the words—words that may even convey to our still earth-bound understanding some faint description of that indescribable achievement—the realization of the loftiest conceivable *ideal* as an absolute *practical* fact: "Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art *Thyself* the object of thy search: the Voice unbroken that resounds throughout eternities, exempt from change, from sin exempt, the seven sounds in one, the Voice of the Silence."[2]

Pilgrim.

There are valleys in which the greatest shadows are due to old lives in other bodies, and yet the intensity of universal love and of aspiration will dissipate those in an instant of time.—*W. Q. J.*

Well, now, just at this minute I do not know exactly what to say. Why not take up an easy and fluidic position in the matter? An occultist is never fixed to any particular mortal plan. Wait. All things come to him who waits in the right way. Make yourself in every way as good an instrument for any sort of work as you can. Every little thing I ever learned I have now found out to be of use to me in this work of ours. Ease of manner and of speech are of the best to have. Ease of mind and confidence are better than all in this work of dealing with other men—that is, with the human heart. The more wise one is the better he can help his fellows, and the more cosmopolitan he is the better, too . . . When the hour strikes it will then find you ready; no man knows when the hour will strike. But he has to be ready. You see Jesus was in fact an occultist, and in the parable of the foolish virgins gave a real occult ordinance. It is a good one to follow. Nothing is gained, but a good deal is lost by impatience—not only strength, but also sight and intuition. So decide nothing hastily. Wait; make no set plan. Wait for the hour to make the decision, for if you decide in advance of the time you tend to raise a confusion. So have courage, patience, hope, faith, and cheerfulness.—*W. Q. J.*

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2. From *The Voice of the Silence, being extracts from the Book of the Golden Precepts* translated and annotated by H. P. B. *Light on the Path* was a work deserving of the highest praise. *The Voice of the Silence* is beyond all praise. It is more light on the path to those capable of understanding it.—*Pilgrim.*

THE PLAGUES OF OUR PUBLIC MEETINGS*

A FRIEND of mine who claims to be an earnest Theosophist, but is, in fact, a rather criticising, fault-finding, and uncharitable fellow, is nevertheless very dear, and very near, to me. This chap writes a funny letter to me concerning our public meetings, a letter which I will read to you because the object of his disaffection is also our own adversary, and we thus have common cause with him this time.

"Dear brother," he writes, "what you say concerning your meetings is very familiar to me. We have ours in good running order and well attended now, but we had to go through the same experiences as you have to at present. Your meetings will never thrive until you have found the method to get rid of their never-tiring enemy who is the same everywhere.

As the Colorado-bug is the plague of the potato, tomato, and egg plants, and even kills the young settlings at once, and has not yet met his conqueror, so public meetings of whatever kind have a foe who is apt to kill the tender and young ones among them, so that sometimes they have to be set anew,—if that is possible at all. This monster is the Crank. I have given some study to this loathsome creature and discovered that it exists in three distinct species, which I am going to describe scientifically for the instruction and warning of the unwary meeting-culturer.

The three species have these common properties: 1, they belong as members to no society; 2, they are recklessly selfish; 3, they invade whatever meeting gives opportunity for questions and remarks from the audience. The reason why they do not belong to any communities of their own is their murderous loquacity that drives every one away from them, or that they are too conceited to agree or work in sympathy with anybody, or that they are too stingy to make any sacrifice, or all three reasons together.

The least harmful of the three species of the meeting-killer is the one I call Mr. Shallow simple. The elemental that runs him only wants his tongue to have a good time a couple of hours, every week, wherever there is an opportunity, irrespective of any other consideration whatever. Shallow is everywhere but at home at meeting-hours in the city.

In such hours Shallow goeth around as a roaring lion wagging his tongue and seeking whom he may devour. No meeting is safe. Some new society—for instance, the 'Presbyterian Old Men's Pro-

*This article was first printed by Mr. Judge in *The Path*, for December, 1891.

gressive Union,' advertise their inauguration meeting, and you are very glad of the opportunity, and do *not* go there; for you are sure Shallow will.

He knows by long experience that his water is too shallow to be swallowed by the audience to any length of time satisfactory to himself; he also feels that he has nothing refreshing and healthful to soul and mind to give them. Therefore he flavors his speech with the sulphuric acid of opposition and irritation, and thinks they will take it for lemonade.

'My dear friends' he says to the Reformers, in the tone of the most fatherly benevolence,[1] 'why are you so dissatisfied with your conditions? your wages are not so bad. Why do you not, each of you, save, say, a quarter a day for the rainy day? Wouldn't you have eighty dollars in a year, and eight thousand dollars, each of you, in a hundred years,—would not each of you be a capitalist?' 'Shut up! sit down! who is that fool?' they shout, and poor Shallow has again to leave the floor.

Another time he tries his luck in the young Abheachabhrahyana Branch of the Theosophical Society, and, imagining that they are Buddhists, thus addresses them with the already-mentioned fatherliness: 'My dear friends! why will you go back into the darkness of the by-gone ages, and dig up the dead teachings and sayings of Paganism? This is no progress, friends, it is retrogression! If you want to improve the ethical conditions of mankind, why not study and expound the sublime doctrines of our Christian Gospel? Is not our whole grand civilization based just on this moral code of Christianity? What other age can boast of such glorious attainments as ours in all departments? Have under the ethical teachings of the Hindoos such things been seen as the steam-engines, locomotives, steamship, telegraph, telephone, phonograph, gunpowder, printing-press, dynamite, firearms, breachloaders, ironclads; and all those charitable institutions as hospitals, poorhouses, almshouses, workhouses, Sunday morning breakfast and Saturday evening soup associations, houses of refuge, penitentiaries, and lunatic asylums...' Here the chair ventures to state that the gentleman's mind is wandering, that he is off the subject and had better retire.

Now, on the whole, Mr. Shallow does not so much harm; you can get done with him in about ten minutes.

More dangerous is the second species whom I call *Mr. Hobbyrider*. This one is very often the Elijah or Jesus of the 'new dispensation,' one of the bashful kind, namely of those who try to keep their mission secret,—in vain, however, for it oozes out everywhere, especially in their countenances. But usually Hobbyrider is an ordinary mortal who only labors with a philosophy of his own, because

1. Talking through his nose.

he has no chair to teach it from. His system is based on some idea that any average thinker might conceive and entertain for a while but then would either discard as wrong, or file somewhere in his memory as an old matter of inferior order. But Hobbyrider is in love with this idea and wants his bride to be recognized. If this world of ours were ruled half-way by such a thing as reason, he would be a professor of metaphysics at one of our universities. Under the actual circumstances, however, he has to hunt for an audience where he can get it; and it is a hard job too, indeed! For the old societies are too smart and too much on their guard against starved tongues. They know they might as easily stop a waterfall as his flow of speech once let loose. They therefore use all kinds of tricks and have got up special contrivances to keep him off their rostrums. That is why he has set his eyes on innocent and inexperienced young 'Branches,' whom he captures and then taps at an awful rate, once he has them in his grip.

The third and most insidious form of the meeting-bug is the one I called *'the Man with the Puzzle.'* Suppose he is attending at the 'Metaphysical Society's' Weekly Meditating Meeting. He has taken note of the subject of the introductory paper that is to be read, and provided himself with a dozen of puzzling questions for all cases. He says, for instance: 'The gentleman who read the paper used the word 'nature' several times. What do you understand by the term 'nature?' Some one answers as best he can. But, satisfactory or not, the Man with the Puzzle has a definition of his own, and politely begs leave to give it,—which cannot be properly denied. And now—he has got you!!!—He is the one who defines the things before he talks of them! and in order to define 'nature' he defines half a dozen of other terms. He takes his time. This being done, he also *talks* about nature and the six other things,—under three heads and two subheads each.

Now those of the attendants who are theosophists of old standing know at once what to do in such an emergency. Whilst apparently listening to the Man with the Puzzle, they seize with rapture the grand opportunity of subduing, by taking position in the higher ego, the flames of impatience, indignation, and anger that are arising from the depths of their Kama Manas; and they are very successful in this exercise. But how about the rest of the audience who know nothing of this theosophical strategem? They are ablaze with rage at the lamb-like meekness of the chair and the members of the society, and mentally swear by Mars and Saturn never to attend any more. But everything ends in this world of change. The chair looks at her watch and discovers that the hour has struck for adjournment, under useless attempts of Mr. Hobbyrider 'to make a few remarks.' The Man with the Puzzle is triumphant, but the former cannot go home of course in this explosive condition, and gives vent to it in a private controversy with some of the leading members; the result of which is an epistle received by the secretary

on the next day in which the whole Society is taxed with ignorance, dogmatism, and Blavatsky-worship. And this end is speedy and fortunate enough; but sometimes these fellows have much perseverance, cunning, and moderation, and then—they kill you! In such contingencies you have to suspend the right of questioning entirely, until the last crank is starved out.

Now although aware of the danger which a crank is to a theosophical branch, I always felt attracted to some of them, understanding by the term simply a man who insists upon his own philosophy in spite of any other. Perhaps the hope of bringing them round was at the bottom of my intercourse with them. If it was, it was a mistake. Such a man will read himself through *Isis Unveiled*, the *Secret Doctrine*, and a dozen of other books to find whether they do not teach anything concerning his hobby. If they do not, as they in fact do not, he scornfully rejects them as chaff. Therefore, since I feel the value of time more keenly now than before, I make it a rule to 'head off' each bore as quickly as possible, and to warn new Branches of the dangers which beset them.

Truly yours,

K. W."

As it will take many a life for one to overcome the personal nature, there is no good in imagining what things and thoughts would then be like. It is certain that, in that long journey, the whole nature changing, it is adjusted to all conditions. Many of those matters which we call the woes of others are really nothing at all, and only "skin deep;" the real woe of the race is not that.—*W. Q. J.*

The very first step towards being positive and self-centered is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away.

. . . You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong. Feelings and desires are not wholly of the body. If the *mind* is deliberately taken off such subjects and placed on other and better ones, then the whole body will follow the mind and grow tractable. This struggle must be kept up, and after awhile it will be easier. Old age only makes this difference—the machine of body is less strong; for in old age the thoughts are the same if we let them grow without pruning.—*W. Q. J.*

THE VISION OF SCIPIO*

A Version of Cicero's "Somnium Scipionis."

THE short fragment of Cicero generally known as the Vision of Scipio to those who are seeking for the scattered pearls, which once adorned the sacred bosom of the pure virgin of the mysteries, before she was defiled and her robe and jewels trampled in the mire of the sty, is perhaps the most interesting record in the voluminous writings of the great Roman orator.

Whence Tully derived his information, whether from the writings of the outer schools of Pythagorean and Platonic philosophy, or from private sources, is in the present case immaterial.

Antiquity has appealed to a higher tribunal in these later days for justification, and, as a witness in this all important case, we welcome the noble Scipio, and bid him come into the fair and open court of Lucifer, there to plead his cause in words so eloquent, wise and clear, that the jury, Lucifer's good readers, will require no further comment.[1]

For those who like dates and facts, and the anatomical processes of modern chronicle-ism, with its dry-boned rattle, it may be stated that the occasion of the vision was as follows.

At the outbreak of the third Punic War 149 B.C., P. Corn. Scipio Æmilianus Africanus Minor, the philosopher and polished man of letters, accompanied the Roman army to Africa, and there met with the aged Massinissa, prince of Numidia, the friend of his great-grandfather by adoption, the renowned Africanus (Major). After spending the day in discussing the political institutions of their respective countries and in recollections by the aged prince of the elder Africanus, for whom he still retained the most lively affection, Scipio, wearied by the lengthy conversation and exhausted by his journey, retired to his couch and soon fell into a profound sleep. And while he slept the vision of his grandsire appeared to him, in that form which was more familiar to Scipio from his statue than from his own person, and after foretelling the future exploits of his adopted grandson and the incidents of his death in full detail, continued (Scipio narrating the story):

"But that you may be the readier to protect your country, know this of a surety. All who have preserved, helped or increased their country, have in heaven a certain and assigned place, there in blessedness to enjoy a sempiternal age. For to the Supreme Deity, which rules the whole of this universe, nothing on earth is more

*This article was first printed by Madame Blavatsky in *Lucifer*, for July, 1889.
[1] The most remarkable passages are printed in italics.

acceptable than the assemblies and gatherings of men united by law, which are called states. It is from this region that the rulers and preservers of States proceed and hither do they return."

Hereupon, although excessively frightened, I asked whether my father Paulus too and others, whom we thought annihilated, still lived.[1]

"To be sure they do," answered Africanus, "for they have flown from the chains of their bodies, as out of a prison. That which you call life is death. But behold your father Paulus approaching you."

And when I saw my father, I burst into a great flood of tears. But he, folding me to his breast, with kisses, forbade me to weep. And as soon as I had dried my tears and began to be able to speak, I said: "Prythee, most reverend and excellent father, since this is a state of life, as I hear from Africanus, why do I tarry on earth and not hasten to join you in this state?"[2]

"It may not be," he replied, "for unless that Deity, whose temple is the whole of this, which you behold, shall free you from those ties which keep you in the body; the way hither cannot be open to you. For this is the law which governs the birth of men; that they should maintain that globe, which you see is the middle one in this temple, and which is called the earth. And a soul has been given them from those sempiternal fires, which you call constellations and stars. These being of a globular and round nature and ensouled with divine minds, perform their cycles and orbits with wonderful rapidity. Wherefore, both you, Publius, and all good men should keep their soul in the guardianship of the body, and should not quit the life of mortals without the command of that Being, by whom the soul was given to you, lest you should seem to have been untrue to that duty to mankind, which has been assigned you by the Deity. Practice, therefore, justice and the spirit of duty,[3] like as both your grandsire here and I, your father, have done. Now duty, excellent though it is when shown to parents and relations, is best of all, when practiced towards one's country.[4] Such a mode of life is the path to Heaven and to this assembly of men, who have lived, but now freed from their body inhabit the place, which you see."

Now that place was a circle shining with dazzling splendour amid the stars,[5] which you, after the Greeks, call the Milky Way, and from it all other objects seemed to me, as I gazed, exceedingly bright and marvellous. There were stars which we have never seen from earth; and the magnitudes of all of them were such as we have

1. *Extinctos,* a strong word in contradistinction to *viveret* expressing the continuance of life.
2. *Hac.*
3. *Pietas.*
4. The Roman mind saw no higher duty than this. It was necessarily the *summum bonum* of a race even in its best days of warriors and statesmen.
5. *Inter flammas,* flaming bodies.

never suspected. The smallest of them was the star, which being furthest from Heaven and nearest to earth, shone with a borrowed light.[6] Moreover, the stellar globes far exceeded the earth in magnitude, which now to me appeared so small, that I was grieved to see our empire contracted, as it were, into a very point.[7]

Now as I continued to gaze thereon with increasing interest, Africanus continued:

"How long will your attention be fixed earthwards? Do you not perceive into what precincts[8] you are come?

All things are bound together with nine spheres or globes. The last of these is celestial, and embraces all the others, being that supreme Deity which restrains and contains the rest. In this sphere are fixed the sempiternal cyclic revolutions of the stars,[9] and to it are subjected the seven spheres, which revolve backwards with a contrary motion to the celestial sphere.[10] Of these the star they call on earth Saturnian, possesses one sphere. Next comes that splendour, which is said to be of Jupiter, propitious and salutary to the human race. Then a sphere of a red colour and terrible to the earth, which you say is of Mars. Next in order and almost under the mid region the Sun holds place, the leader and chief and director of the remaining lights, the mind of the world and its controlling principle, of such magnitude that it illumines and fills all things with its light. The two orbits of Venus and Mercury follow the Sun, as attendants. In the lowest sphere the Moon revolves, lit by the rays of the Sun. Below this there is nothing, which is not subject to death and decay, except the souls bestowed on the race of men by the gift of the gods. Above the moon, however, all things are eternal. For the Earth, which is the middle and ninth sphere, both does not move and is lowest, and all ponderable bodies are carried towards it by their natural gravity."[11]

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6. Heaven (coelum) here means the *Lactaeus Orbis*, the Milky Way.
7. The above lines, as well as the still more extraordinary passage in the sequel, written some fifty years B. C., are such a stumbling block to the critics, that the wildest hypotheses have been put forward with all the parade of learning. Among others the following is interesting. "If we compare this passage with the fortieth chapter of the Prophecies of Isaiah, and with other parts of the same prophecy we shall find it difficult to believe that that inspired book had not in part, or wholly, come to the knowledge of the Romans as early as the age of Cicero". The passage of Isaiah referred to is as follows (v. 22): "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers". The other passages referred to have not as yet been discovered by the translator. *Verbum sapienti satis.*
8. *Templum,* signifies a portion of the heavens cut off from the rest, and was the technical term for the "Houses of the Heavens" in augury.
9. *Illi, qui volvuntur, stellarum cursus sempiterni,* a somewhat involved passage; the translation, "the original principles of those endless revolutions which the planets perform," is not warranted by the Latin.
10. See *Plato, Timaeus, XII.* ".....besides which he made one of the circles external, the other internal. The motion of the exterior circle he proclaimed to be that of sameness, and that of the interior the motion of difference."
11. If from these nine spheres we subtract the ultimate celestial and the Earth, which is perishable, we shall, as in the Eastern system, get a septenary, for the so-called first and seventh principles are really no principles. It must be left to the intuition of the student, to decide whether this echo of ancient science, this fugitive ray from the lamp of the Mysteries, is to be applied literally to the seven physical bodies called planets in ancient astronomy, or is meant as a hint for those who have ears to hear. "For the Mercury of the Philosophers is not the common mercury." In occult science the seven physical "planets" of astrology are merely symbols of the seven principles of all material bodies.—See *The Secret Doctrine,* Vol. I, 152.

And when I recovered myself from my amazed contemplation of these things, "What," I asked, "is this mighty and sweet harmony which fills my ears?"

And he replied: "This melody composed of unequal intervals, yet proportionately harmonized, is produced by the impulse and motion of the spheres themselves, which by blending high and low tones produces uniformly divers symphonies. Such mighty motions cannot be made in silence, and nature brings it to pass that the extremes should at one end give forth a low note, at the other a high tone. Consequently that highest star-bearing orbit of heaven which I have mentioned, whose revolution is more rapid, moves with a sharp and vigorous sound: whereas this sphere of the Moon, which is the lowest, gives forth a very grave tone. While the Earth, the ninth, remaining immovable always abides in the lowest seat, *encompassing* the middle place of the universe."[12]

"These eight orbits,[13] two of which have the same power, namely Mercury and Venus, create a scale of seven distinct intervals; *a number which is the connecting principle*[14] *of nearly all things*. And learned men imitating this mystery with strings and vocal harmonies, have won for themselves a return to this place: like as some others, who, *endowed with extraordinary natural powers, have studied divine sciences even in earth-life.*[15]

"Now mortals have become deaf to these sounds, by having their ears continually filled with them; so much so that hearing is the dullest of your senses, just as the people who dwell near the cataracts of the Nile are defective in their sense of hearing. And so this sound, which is generated by the exceedingly rapid revolution of the whole Cosmos,[16] is so stupendous, that mortal ears cannot contain it: just as you cannot look at the face of the sun without both sight and sense being overcome by its rays."

Now, though I was struck with astonishment at these things, I still kept my eyes turned to the earth. Whereupon Africanus

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12. *Complexa medium mundi locum;* this is generally translated, "occupying the central spot in the universe," a somewhat strange and unnatural rendering of *complexa,* which is never found bearing this meaning in any other context. By giving it, however, its natural signification of "embracing", a key to the tone meaning of the term, sphere, is offered. Readers who are interested in mystic harmonies, the music of the spheres, and their occult correspondences, should carefully study the opening chapters of the *Timaeus* of Plato; this, however, will prove a somewhat desperate undertaking, if the translations of the schoolmen have to be solely relied on.

13. The celestial sphere is not included, seeing that the various tones are produced by the varying velocity of the different spheres revolving in an opposite direction to the heavenly sphere.

14. Nodus.

15. *Qui praestantibus ingeniis in vitae humana divina studia coluerunt.*

16. *Totius mundi,* an additional proof that the physical planets are not meant in the preceding description.

said:—"I perceive, Scipio, that you still gaze upon the seat and home of mortals. But, if it appears to you so small as it really is, it were better to keep your eyes ever fixed on these celestial sights, and disregard those of earth. For what renown from the mouths of men, or glory worth striving for, can you achieve? You see that the population of the earth is confined to scattered and narrow localities, and that vast uninhabited tracts surround the inhabited specks: that the dwellers on earth also are so cut off from one another, that mutual intercourse is impossible: but that *some stand sideways, some backwards, some directly opposite you,*[17] from whom you can certainly hope for no glory. You perceive, moreover, that the earth is also encompassed and surrounded, so to speak, with belts: *two of which separated by the greatest distance and situated at each end under the very poles of the heaven,*[18] you see are rigid with ice; but the middle zone, which is also the largest, is burnt up with the heat of the sun. Two of these are habitable: the southern zone, the inhabitants of which *have their feet turned towards you,*[19] has no connection with your race. Of the northern (temperate) zone, however, which you inhabit, see what a small share you possess. The whole surface inhabited by you, of small extent north and south, but of greater length east and west, is an insignificant strip,[20] surrounded by the sea, which you call on earth the Atlantic, the Great Sea, or Ocean. And yet you see how small it is in spite of its great name. How, then, is it possible for either your own name, or that of any of our countrymen, to pass out of these familiar and well-known countries and either traverse the Caucasus here, which you see, or cross yonder Ganges? Who in the rest of the world, east or west, or in the extreme northern or southern regions, will hear your name? And if you subtract these, you will easily see, within what narrow limits your glory seeks to spread itself.

"How long, again, will those who speak about you, continue to do so? For even if future generations should successively desire to hand down the praises of any one of us, which they may have, in their turn, received from their fathers, yet, because of *the cataclysms of water and fire,*[21] *which must happen at fixed periods,* we can attain not even lasting renown, much less eternal glory.

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17. *Sed partim obliquas, partim aversos, partim etiam adversos stare vobis.* A somewhat difficult passage to do justice to; the next paragraph, however, proves beyond all doubt that the positions are referred to a spherical and not a plane surface.

18. If Cicero believed the earth was a flat surface, how could he possibly speak of *two* poles?

19. *Quorum australis ille, in quo qui insistunt, adversa vobis urgent vestigia, nihil ad vestrum genus.* Surely no words could testify more clearly to the science of the ancients! Even a child might conclude the argument with a triumphant Q.E.D., and yet hear the commentator of the orthodox schools:—"This is a very curious passage, and if our author's interpreters are to be believed, he was acquainted with the true figure of the earth, a discovery which is generally thought to have been reserved for Sir Isaac Newton (?!), and to have been confirmed by some late experiments; but I own I am not without some doubts as to our author's meaning, whether he does not here speak, not of the whole face of the earth, but of that part of it which was possessed or conquered by the Romans".—GUTHRIE. Requiescat in pace!

20. *Infula,* literally a fillet or ribbon used as an ornament in the sacrifices.

21. *Propter eluriones, exustiones que terrarum.*

For what does it profit you to be spoken of by men who shall be born hereafter, when those are silent, who were born before you, not less, indeed in number, and certainly better men; when, moreover, no one even of those, who can bear our repute, is able to preserve the recollections of a single year. Now men usually measure the year by the sun, that is, by the revolution of one star; but it is only when *the rest of the constellations*[22] *have returned to their original positions,* and have brought back the same aspect of the heaven after long intervals, that the true revolution of the year can be spoken of. In which cycle I scarcely dare say how many centuries of mortals are contained. For like as in olden days, when the soul of Romulus entered into these mansions, men saw the sun obscured and extinguished, so when the sun shall be again obscured in the same position and period, and all the signs and stars are recalled to the same origin, then must you consider the cycle complete. But you must know that not even the twentieth part of this year has completed its revolution.[23]

"Wherefore, if you have hopes of a return to this place, where great and excellent men enjoy all things; of what value, I ask, is that human glory, which can scarcely extend to the small fraction of one cycle? And so if you would look on high and fix your gaze on this state and your eternal home; you will neither devote your life to vulgar fame, nor centre the hope of your welfare in human rewards. True worth itself by its own attractions should lead you to real achievement. What others say of you, let them see to it; for talk they will. But all such fame is bounded by the narrow limits of the regions which you see. Never yet has man enjoyed lasting fame, for death destroys and the oblivion of posterity engulphs it.[24]

"And, if indeed, O, Africanus," I said, "a *side path*[25] to the highway to heaven lies open to men, who have deserved well of their country; and though heretofore from my youth up, by treading in the footsteps of yourself and my father, I have never been untrue to your honorable reputation; yet now with such a prospect before me, I will strive with even greater watchfulness."

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22. *Astra;* the term *astrum* is never applied to the planets; it generally means a constellation or a sign of the zodiac, and is used in the plural as a designation of the heavens. The usual rendering, however, is "planets"; clearly a perversion of the radical meaning.

23. This astronomical cycle was called by the Romans *Annus Magnus* or *Annus Mundanus.* It is a period of some 25,000 common years, and the key to the mysteries of the Manvantaric cycles, rounds, races, and sub-races. The method of calculation of such cycles being one of the most important branches of occult astronomy, was jealously guarded. Even in the present Renaissance, figures are kept back.

24. Throughout this remarkable exposition of the emptiness of fame the grand precept "kill our ambitions" re-echoes, emphasized, however, with all the logic of the practical Roman mind, so that it may stand for trial in the open court of Reason, and fight the doubter with physical facts.

25. A hint that even true Patriotism is not the *Path,* though tending in its direction.

"Strive on," said he, "with the assurance that *it is not you, who are subject to death but your body.* For that which is really yourself, is not the being which your bodily shape declares. But the real man is the *thinking principle*[26] of each, and not the form, which can be pointed to with the finger. Of this, then, be sure that *thou art a God;* in as much as deity is that which has will, sensation, memory, foresight, and rules, regulates and moves the body it has in charge, just as the Supreme Deity does the universe. And like as eternal deity guides the Cosmos which is in a certain degree subject to decay,[27] so a sempiternal soul moves the destructible body. *Now that which is ever in motion is eternal.* Whereas that which communicates motion to something else, and which is set in motion by an external cause, must necessarily cease to exist, when its motion is exhausted.

"That, therefore, which has the principle of motion in itself, seeing that it can never fail itself, is the only eternal existence, and moreover is the source and causative principle of motion to all other bodies endowed with movement. The causative principle, however, can have no antecedent cause. For all things spring from this principle, which cannot in the nature of things be generated from anything else; for if it were so, it would cease to be the principal cause. And if this is without beginning, it can evidently have no end, for if the principle of causation were destroyed, it could not be reborn from anything else, nor give birth to any thing out of itself, for all things must necessarily be generated from the causative principle. The principle of motion, therefore, comes from that which is endowed with self-movement; and this can suffer neither birth nor death; otherwise every heaven would collapse, and every nature necessarily come to a standstill, seeing that it could no longer obtain that force by which it was originally impelled.

"Since, therefore, it is evident that that only is eternal which is self-motive[28] who is there to deny that this is a rational attribute of souls? For everything which is set in motion by external impulse is destitute of the soul principle,[29] whereas everything ensouled[30] is energized by an interior and self-created motion; for this is the soul's proper nature and power. And if it alone of all things has the attribute of self-movement; it surely is not subject to birth but is eternal. Exercise the soul therefore, in the highest pursuits. Now the noblest interest of a man is the welfare of his country; and if the soul is practiced and exercised in such cares, it will the more speedily wing its flight to these mansions and its

26. *Mens* (Manas).
27. Cosmic pralaya.
28. This is why the Absolute and the unknown deific Principle, is called "Absolute Motion" in the *Secret Doctrine* — a "motion," which has certainly nothing to do with, nor can it be explained by, that which is called motion on Earth. (Ed.)
29. *Inanimum.*
30. *Animal.*

proper home. *And the time of this achievement will be greatly shortened, if even now in the prison of the body, it extends beyond, and by contemplating things which are not of the body, withdraws itself as much as possible from its earthly tabernacle.*

"For the souls of those who have given themselves up to the pleasures of the body, and have made themselves the servants of these pleasures, and under the sway of the passions, whose ruler is pleasure, have transgressed the laws of gods and men; *on quitting the body, they hover round the earth, and do not return to this heavenly haven until they have been tossed about for many ages.*"[31]

He vanished and I awoke from sleep.

E. E. O., F. T. S.

HIDDEN HINTS IN THE SECRET DOCTRINE*

(*From p.* 200 *to p.* 212, *Vol. I.*) †

By W. Q. J.

Function of Comets. Comets are the wanderers who, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes. *Italics on p.* 201, *v. I.*

Cycles. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T. S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I. the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For (*at foot p.* 202),

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† References are to the paging of the original edition of the *Secret Doctrine*.
31. *i. e.*, are reincarnated.

"This is the basic and fundamental stone of the secret cycles. . . . The assertion that all the worlds (stars, planets, etc.) as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body—become first comets, and then suns, to cool down to inhabitable worlds, is a teaching as old as the Rishis."

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation—not of this little system of ours, but of the one vast whole—it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on *p. 203, 3rd para.*, where, taking us back to the first act in the great drama of which our puny play is but a short sentence, H. P. B. says that the secret science declares that when the one great all has been thrown out into manifestation seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

Do not stop to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. I hope you will be able to acquire in no long time that frame of mind which you so much desire. I think you will acquire that if you will take your mind off yourself as much as possible, and throw it into something for someone else, which would, in course of time, destroy the self impression.—*W. Q. J.*

Thou canst create this "day" thy chances for thy "morrow." In the "Great Journey," causes sown each hour bear each its harvest of effects, for rigid Justice rules the World. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.—*The Voice of the Silence.*

ABOUT "SPIRIT" MATERIALIZATIONS*

Some Evidence From Spiritualism.

AN examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusions to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead;" and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes—corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the ghosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what was called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that today these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits." For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has

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been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualist can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the theosophist, or, at the least, to throw doubt upon the assertions of spiritualists about the summer land and the returning of spirits.

In October, 1887, beginning on the 13th, the *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "control" was called Jim Nolan, and the medium was Mrs. M. J. Hollis Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practice. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world," said he did, and proceeded in substance thus:

"The electrical particles in a dark room are in a quiet condition; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the 'spirit,' who steps into it and uses it as a form."

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan then proceeds:

"Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person."

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds in the astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually heard from "spirits," yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that

spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *seances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the reply was:

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for everyone who wishes to go into it for some special purpose?" What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all, but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

Nolan. "The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere." At the sitting of October 27th in the same year he said:

"The Astral Light spoken of by ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*: the astral light retains all those peculiar things which occur to you from day to day." And again, on the 12th of January, in reply to the sixth question, the same "spirit" said: "We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit."

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *seances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter.

And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits," accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *seances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul, and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

William Q. Judge.

PERTINENT REFLECTIONS*

Opposition or Explanation, Which?

It has been my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in Path whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions

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are demolished. This is not opposition. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God," and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

The T. S. Should Never Have a Creed.

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reincarnation as its creed, so as to cause us all to be called "Reincarnationists," no right progress could ensue. As Reincarnationists we could not all fully agree with Karma, and, indeed, many varieties of reincarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which co-operation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And today the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

Size No Measure of Power.

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good by rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

Is There Idolatry of H. P. B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H. P. B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of an unlettered person ought to be rejected. But this is not idolatry. H. P. B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H. P. B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the

fear has been expressed, all we have to do is to continue to use H. P. B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common-sense. AURIGA P. STARR.

THE UPANISHADS*

HAVING been a close reader of the *Theosophist* for the last three years, I have seen the translations of the various Upanishads that appear in every issue. It is said that the work is done by two members of the Kumbakonam T. S., and all honor to it for its painstaking and unselfish work. I read in some recent issue of the PATH that H. P. B. never used to throw cold water on any scheme for carrying on the Theosophical work, whatever she might think of its results. If they are harmless, all right; but when they tend to produce the opposite results, it is but our duty to speak against it, and I hope that my brothers, especially the translators, will take the following remarks in that spirit.

Fortunately I have studied Sanskrit, and after the translations appeared in the magazine I learned the Telugu characters to read the Upanishads in the Madras edition, the most trustworthy *now existing*. So I have been able to collate then and there the translations with the original.

In the *Secret Doctrine,* vol. i, "summing up," H. P. B. says that the Upanishads, as they now exist, are only those portions of the original Upanishads from which all passages that have a direct bearing on occult mysteries, and all those that may suggest the key to the secret meaning, were carefully omitted. Naturally, then, we would expect to find in the existing copies great blanks unfilled occurring in every Upanishad. I have found that such is the case, and here are the proofs:

1. There are 108 Upanishads in the Telugu edition, and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has some Upanishads that are not to be found in the Madras edition. They are Nila Rudar, Choohka, Kaudhasruti, Brahmabindu; and some others whose names I do not remember are quoted in authoritative Sanskrit works.

2. As regards the same Upanishads the Calcutta and the Madras editions differ greatly, going so far as to omit a large number of Slokas. For example, the Nada Bindu, the Tejo Bindu, the Dhyan Bindus, and many others are quite unrecognizable in their Bengali costume. The Tejo Bindu, now being translated, is 16 pages in the Madras edition and but *one* in the Calcutta. In the translation of the Brahmopanishad by C. R. Srinivasayaugar, I could

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recognize neither the Madras nor the Calcutta edition!!! Perhaps he has amalgamated the two and boiled them down.

3. In the Nada Bindu Upanishad I could not for a long time make out the passage about the Atmagnanees and Tatwagnanees. But some time after, in reading the "Raja Yoga" by Tookaram Tatya, I came across the passages, but the text was more correct and grammatical. The meaning was something quite different. And in the Hata Pradepeka, chapter iv., I find the latter part of the Nada Bindu quoted whole, and the text is correct and the meaning clearer when assisted by the Commentary.

4. Sankaracharya, in his *Prasthanathraya,* quoted largely from the Dasopanishads (these are free from all the defects I am going to mention about the remaining), but never once from the remaining 98(?), even though these treat of the same subjects in various places. In the Bhagavat Gita and the Upanishads, when commenting on the passages treating of practical Yoga, he might have quoted from the Sandilya, Darsana, Yoga-sikha, Yogachudamani, Yogakundalini; and lots of others.

5. Many of the Upanishads are entirely unphilosophic. For instance, the Akshamala treats of rosaries; Bhasmagabala of the holy ashes; the vasudeva of the Tripundhra or the Caste marks of the Vaishnavas; the Muktika is a catalogue of the 108 Upanishads; the Kalisantarana of the repetition of the name Rama. After the translation of the Vagrasuchi, the first in the series, I heard Pandit Bhashyacharya say that it was a recent compilation by a Hindu of the north. The same may be said of many others, taking into consideration their non-vedic style and diction, and the modernness of the subject.

6. The Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, and sometimes impossible, to make out the meanings. Sometimes a sloka has only the first half, and sometimes the second. The printer's mistakes are many, and the magnitude of the evil will be understood when we know that a letter misplaced or left out sometimes changes the whole meaning. Again, most of the Upanishads are ill-constructed and seem as if put together by chance. The first 10 lines may treat of Vedantic metaphysics. At once the subject changes about yoga, and it goes on for about 10 lines, when in comes suddenly a passage about the Sannyasis or their asramams, or a dissertation about the holy thread and the tuft of hair. Everything is in a jumble, and seems as if surprised into petrification in the act of dancing to the music of Orpheus. These are not stray speculations, and I can support them by facts and quotations. For example, the famous passage about OM in the Mandukya is repeated not less than 7 or 8 times in various Upanishads. So are also many other oft-quoted slokas.

7. Again, many of the Upanishads are in the last degree philosophic or upanishadic in their nature. They are so many formulas, with the appropriate ceremonies for the invocation or upasana of various powers in Nature, a work fitter for the Atharvaveda and the Mantra Sastras. Such are the Bhavana, Hayagriva, Dattatreya, Sarasvati, Sukarahasya, Savitri, and many other Upanishads.

Such are the facts that go, in my opinion, to prove the statement of H. P. B. about the Upanishads. They show that the Upanishads are incomplete, incorrect, misleading, and spurious, and so were not held as authority to be quoted.

Such is the text; now for the translation. The whole Upanishads can be divided into 3 parts: those treating of purely Vedantic and social subjects, those treating of Yóga, and those treating of Mantras. In translating the first no great harm is done by any fault in the text or the rendering; the third part is quite useless without the Baja Mantras and the Chakrams that are happily omitted; the second part is not so, and here is the crux. No one but the initiated Yogi who has gone through the processes and developed in himself the powers therein mentioned could rightly understand the meaning and the practical application. The translators are not such (for if so, they would not have set themselves to translate the imperfect work).

The text is defective, misleading, and erroneous; the subject ordinarily incomprehensible but extremely attractive by its apparently easy practicableness and tremendous results; and the translators not qualified (but which of us is so?) to give an authoritative and indisputable rendering. They understand it in one way, and the poverty of English forms a very opaque medium for their ideas. The readers take it in their own light, and many of them, not being Yogis or Sanskrit scholars, take it as they are given. Neither the translators nor the readers have the power to see whether the facts stated are true. But, withal, the subject is so dangerous that a substitution of the word *right* for *left* in the cases of Nadis or nostrils would produce tremendous physical ills, and, when persisted in, death. It is like a child playing with a lucifer match in a cellar of gunpowder.

I foresee two objections to my remarks:

1. If they do not read it in the translations they read it in the original.

2. Put a note to the effect that they are dangerous without a competent Guru.

Those that read the original are few, the translations many. But is this a rule for our increasing the evil? Every one would regret the day when the Vedas and everything connected with them were *written*. Before then they were Srutis, i.e., oral instructions handed down from Guru to Sishya. The editor of these Upan-

ishads, especially of these Yogic and practical portions, will have a heavy score to settle with Karma.

Secondly, there is no use of putting before the insane world wrong descriptions of attaining tremendous powers, a world mad after everything that could enable them to wield a power over their fellow-creatures, and telling them not to put them into practice.

It is like giving a man a knife and telling him that it is dangerous to use it without the supervision of a sane man. Witness the wildgoose chase of the Mediævalists after the philosopher's stone and the Elixir of Life, in which so much money and so many lives were sacrificed. Look upon the many victims of alchemy, Tantric rites, and misunderstood Yogis in India, that country of the extremes. And why desire to repeat the evil? It is of no use to say that many books exist on Yoga. The Upanishads differ from them in having a divine source and infallible authority, while these works rest on that of comparatively modern authors. Again, these are complete and consistent works, not subject to the defects remarked above in the case of the Upanishads.

H. P. B. had on every occasion condemned outright these Yogic works and their doings, as the review columns of *Lucifer* will testify. The PATH also spoke in no qualified terms against it in the last issue. A powerful "Chat on the Pial" was directed against this practice of Yoga, but (oh human nature!) the writer, C. R. Srunivasayangar, has himself acted against his advice in translating the Brahmopanishad. A very touching instance of a victim of mispracticed Yoga appeared in a letter from Colombo asking advice, and a "Practical Student" advised him to go on, naming some remedies. But we were glad to see that the PATH advised discontinuance as the greatest remedy.

In the name of my fellow-brethren, in the name of H. P. B. our departed Teacher, and in the name of all who are free from the craze for psychic powers without deserving them, I protest against this well-meaning and unselfish but dangerous work. The facts are these; the whole body of right-minded Theosophists my jury; and I leave it to them to judge.

(Nom de Plume) FRANCOIS FLAMEL,
Terre Villa.

I regret exceedingly all your troubles and difficulties. They are all, it goes without saying, matters of Karma, and must right themselves in process of time. Meantime, your work and duty lies in continuing patient and persevering throughout. The troubles of your friends and relatives are not your Karma, though intimately associated with it by reason of the very friendship and relation. In the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma, and it is this which is affecting you. It will go off shortly, and you will have gained greatly in having gotten rid of a troublesome piece of business.—*W. Q. J.*

SOME HINDU LEGENDS*

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A Romance of Sita.

PERHAPS in the whole range of moral allegories which honeycomb the ethical and religious literature of Hindustan there is nothing more elevating, more inspiring to the mind of the Hindu than the narrative of the recovery of Sita from the hands of the giant Ravanna, by Rama, as an incarnation of Vishnu the Deity Absolute.

It is said that in one of her past lives Sita was the only daughter of the great Rishi (Sage) Bhrigu, and then went by the name of Bhargavi. She passed the prime of her life in stern asceticism with a view to obtaining complete union with the Deity in her next incarnation. One day while she was walking alone in the forests, Ravanna the giant king of Lanka, (Ceylon), of the ancient race of giants mentioned in the *Secret Doctrine,* came upon her, and was so much ravished by her enchanting beauty that he wanted to make her his bride.

At this proposal Sita was so incensed that she, there and then, prepared a pyre into which she threw herself, uttering an indelible curse upon the giant that during his whole lifetime, which covered 150,000 years, he would not be able to touch a single woman, a curse which was literally fulfilled.

Bhargavi's curse worked itself out in a most wonderful manner.

Centuries upon centuries rolled away, and the giant Ravanna, the most long-lived of God's creatures, still ruled Lanka with an iron hand.

Lapped by the limpid waters of a lake in Southern India, there stood in its very midst a Lotus-flower whose sun-kissed bosom bore the noble form of a gentle being of angelic innocence. It was the daughter of Bhrigu come to life again in this strange watery cradle. A couple of fishermen who had been one morning angling on the margin of the lake brought the Lotus out. Admiring the glorious image of the sleeper inside, they took it to their King Ravanna, the monster who had cost Sita her life in her last incarnation. Astonished at the infant so peacefully reclining on the Lotus, the King called his soothsayers and asked them, as is customary with the Hindus, to consult the stars about the future of that mysterious being. On being informed that the girl was destined to bring ruin and desolation on him and his kingdom, Ravanna ordered that she be shut up in an air-tight box and drowned in the deep sea.

The future Sita remained for years a sojourner of the sea, till one day the furious waves washed the box ashore. The sands covered it and kept it long unseen by human eyes. Janaka, the king

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of Videhnagar, one morning, intent upon performing a sacrifice to the Gods (*yagna*), came to the sea-shore with his retinue of priests and courtiers. In *yagna* it is very necessary that the ground should be consecrated before the ceremony. When the beach was being made ready, the share of a plough that was uplifting the ground struck against a hard substance, which being dug out turned out to be the well-secured box holding the woman who was to bring about the downfall of the house of Ravanna. Delighted with this acquisition, considered to be a god-send for his life, Janaka took the child home and brought her up as his own daughter. From her foster-father Janaka she received the patronymic Janaki. She was called Sita because she was first brought to light by a plough whose Sanskrit equivalent is *Sita*.

Valmiki relates that she was afterwards married to Rama, an incarnation of the Deity, was carried off to Lanka by Ravanna, and there kept by him in captivity. Rama then pursued the enemy to the Southern shore of India, and was helped by the monkey god, Hanuman, who made war with him against the giant, calling to his aid the elemental forces of Nature. Here Hanuman represents not only the ancient ape-like men of the early races, but also the elementals of all degrees of power. The armies arrived at Lanka, besieged the place, and finally overthrew the giant, recovering Sita. In other words, the new cycle and the new race overcame the old and took their place.

(*To be continued*)

Yet, if the "Doctrine of the Heart" is too high-winged for thee, if thou needest help thyself and fearest to offer help to others—then, thou of timid heart, be warned in time: remain content with the "Eye Doctrine" of the Law. Hope still. For if the "Secret Path" is unattainable this "day," it is within thy reach "tomorrow." Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again." The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn.—*The Voice of the Silence.*

Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing "Gate of Balance."—*The Voice of the Silence.*

Do not judge in anger, for though the anger passes the judgment remains.—*W. Q. J.*

To live to benefit mankind is the first step. To practice the six glorious virtues is the second.—*The Voice of the Silence.*

ON THE LOOKOUT

THE Theosophist will find plenty to reward his search in the newly published journals of Ralph Waldo Emerson. The editors have removed from these journals everything that has already been published and the remainder is therefore entirely new. A journal, like a private letter, has a certain significance all its own. It is unstudied and intimate. It shows the writer off his guard so to speak, and what he writes is unpremeditated and without the caution that precedes an intended publication. For this reason it may be interesting to reproduce some few of the entries in these journals as illustrating Emerson's attitude toward the topics that would now be labeled unhesitatingly as occult. They are given here in their entirety but not necessarily in the chronological order in which they were written:—

Phrenology and animal magnetism are studied a little in the spirit in which alchemy and witchcraft or the black art were, namely, for power. That vitiates and besmirches them and makes them black arts. All separation of the soul's things from the soul is suicidal. So are phrenology and animal magnetism damned.

When the materialist represents mind as the result of body and, at the perishing of body, deceasing—he tells us that this is true, though not so satisfactory to our pride. This last remark is a fatal concession. Nature is always true, there is no lie, no betrayal in it, and yet, it seems in all the individuals there arises this feeling, on hearing his statement, that it is less satisfactory to our pride than something else. In other words, all the individuals feel here is some wrong, some crack; something else is desirable than that you say is done, something else is best. Then surely something else must be true.

Practical faith we have not. Let us believe in unity until our actions are united. Let us not believe, as we do now, in means and medicines, but in our soul recognize that the world flows ever from the soul, and, instead of attacking the toothache or the dyspepsia, or any other symptom, raise the aim of the man,—and toothache and indigestion, cramp and croup, pain and poverty, will disappear in troops, as now in troops these calamities come.

We say there exists a Universal Mind which imparts this perception of duty, opens the interior world to the humble obeyer.* * * It has been imparted in all ages. Religion is the homage to this presence.

All greatness is in degree, and there's more above than below. Thus, what epic greatness in Dante's Heaven and Hell, revealing new powers in the human mind. What majestic power again in Swedenborg's Heaven and Hell. What again in the popular Calvanism of the last two centuries. Each of these war against the other. Now read the Indian theory:—"As to Heaven and Hell, they are inventions of Maya, and are therefore both imaginary."

Can anyone doubt that if the noblest saint among the Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Manu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by these believed adversaries of their sects?

In the matter of religion, men eagerly fasten their eyes on the differences between their own creed and yours; while the charm of the study is in finding the agreements and identities in all the religions of men.

Mesmerised is part and parcel of the mesmeriser. Could you mesmerise yourself? The amount of information I obtain from these mesmerised is, that pain is very unpleasing, my shoes are made of leather, etc., that the cock crows in the morning, that there is a great deal of water in the high seas. "The oracles assert, that the impressions of characters and other divine visions appear in aether."—Proclus? * * * The only objection to spiritism is, that it is in the wrong hands. New powers are to be looked for,—who has found the limits of human intelligence?—but not in the vile.

The blaze of genius owes its depth to our delighted recognition of the truth, as something older than the oldest, and which we knew aforetime, whether in the body or out of the body, we cannot tell; God knoweth.

Spiritism once more. The same things which you tell, or much better, I could well accept if they were told me by poets, or of great and worthy persons. That the hero had intimations preternatural of what it behooved him to know,—that a noble lover should be apprised by omens, or by presentiments, of what had befallen his friend in some distant place, is agreeable to believe; but angels do not appear to ask Mr. Smith why he did not send home his cabbages, or Dick his new shoes.

Among the significant signs of the times may be noted an article on "The Mystery of Sleep" that appears in the December issue of "The Nineteenth Century." A single quotation will serve to show the author's viewpoint. He says:

> I think there is abundant—nay, overwhelming—evidence to prove that in sleep the soul is susceptible of relations independent of time and unfettered by spatial bonds, and so we may discern events hidden from the bodily senses both in the present and in the future; that it is capable of perceiving distant scenes, and of communication with persons who are afar off and even with disembodied spirits. Fifty years ago, to make such a confession would have been to write for oneself summary condemnation as a lunatic or a fanatic. Now it is beginning to be understood that there are more things in heaven and earth than are dreamed of in the materialistic philosophy which so long dominated the general mind.

The writer of the foregoing might perhaps have asked himself the cause of the change in public opinion that makes it possible now to express opinions that would have been dangerous fifty years ago. It was H. P. Blavatsky who made herself the lightning conductor for the venom and bigotry of her day and so smoothed the path for those who were to follow her. It is a fairly safe inference that but for H. P. Blavatsky there would have been no such article on Dreams in the "Nineteenth Century," nor toleration for the hundred and one tatterdemalion philosophies and systems that have waxed fat on the unacknowledged plunder from the "Secret Doctrine." We could forgive the theft if only the thieves had refrained from distortion and adulteration, but doubtless Karma will attend to these matters at the right time. And until that time it is just as well to make the matter one of record for the benefit of the historian.